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THE TIME-LIMIT.

An Old Itinerant's Reverie.

BY REV. ALFRED J. HUGHES.

I have read the free discussions in the papers
of the day
Against and for removing the time-limit, and
would say,
That with very long vacations, and with trips
across the sea,
Lecturing tours about the country, it is plain-
ly shown to me
That the pastors of some parishes, addicted so
to roam,
Need a little more extension of the time they
spend at home.

In brief three years our Master wrought a
work unexampled, sublime;
He was at His Father's business, and was at
it all the time;
And St. Paul once told a people in the space
of three short years
He had wrought the work assigned him, la-
boring night and day with tears.

They rebelled at no time-limit as they parted
on the shore,
Though the people sorrowed, knowing they
should see his face no more.
It is better that the people weep for preachers
sent away
Than that they should turn to sorrowing be-
cause the preachers stay.

And I think it may be said of the bright-
est, strongest men,
What they fail to do in three years they will
fail to do in ten.

Still, it seems, if I mistake not, our itinerancy
will wear
A little time extension in the place of secret
prayer,
And that nothing fraught with danger to the
church would be incurred
By removing all time-limits from the study of
the Word.

When the sinner at the altar feels, with trem-
bling and fear,
The pang of deep conviction and the day of
judgment near,
I'm in favor of removing all time-limits in
his case,
Till he's saved, not by the singing, but the
offer of free grace.

We have limited the Spirit to the fall and
winter days
For the bringing home of wanderers from
their downward sloping ways;
He is waiting to be gracious in the time of
bud and flower,
I'm in favor of removing all time-limits to
His power.

I am just beyond the sunset, and the evening
sky is clear;
I ask for no extension of my time of service
here,
I have loved the church that saved me, but
my name will never more
Be heard in the appointments on the annual
Conference floor.

I shall hear it read above me by the Master,
where He stands,
With the names of His beloved that are writ-
ten on His hands.

And there'll be no packing boxes, and it
won't be hard to move—
The houses are all furnished in that Con-
ference above.

Then from pastures that gracefully about
green mountains cling,
I shall go up to a city, yes, the city of the
King,
Where life's battles will be ended, with their
weariness and tears,
And time-limits are forgotten in the sweep of
endless years.

HOW THE GOSPEL WAS BROUGHT
INTO A SWISS VALLEY.

BY REV. JOHN A. CASS.

Foremost among the remarkable
places in Switzerland must be ranked
the valley of the Inn—the famous
Engadine of modern times. It is a
small tract of country, some sixty
miles in length, and varying in
breadth from three miles in its widest
part to less than half a mile at the
narrowest point. It lies between the
Albula and Bernina ranges of
Alps—thus bordering close upon
Italy—and has an average elevation
of about 5,000 feet. Because of its
pure air and its grand snow moun-
tains and other picturesque scenery,
the valley has become a resort for
travelers, and all the languages or
modern times are heard here, even
as at Zermatt and Chamouny. Few,
however, know the religious history
of the valley. I have taken pains to
learn about it, and I find a chapter
which may well serve as an illustra-
tion of the way in which the doctrines
of the Reformation spread over the
world in the sixteenth century.

Until 1549 the inhabitants were
rigidly Roman Catholic, making use
in their religious services of all those

mummers which stirred the soul of
Luther with righteous indignation.
During that year, however, they were
led to embrace evangelical truth
through the efforts of an Italian
priest named Peter Paul Vergerio.

This remarkable man was born at
Capo d'Istria, in Italy, in 1498.
He went through a thorough course
of study in the department of law,
and while quite young distinguished
himself as a learned jurist. After
this he became a priest of the Roman
Church, and took up his residence
in the Eternal City. His rare elo-
quence and great abilities soon at-
tracted general attention, and he was
commissioned papal nuncio to Ger-
many. This was a striking indica-
tion of the regard in which he was
held by the authorities of the church,
for, of all lands, Germany was just
then most in the thought of the Pope
on account of the great agitation
caused by Luther and his followers.

While engaged in this mission,
Vergerio came in contact, in 1535,
with Martin Luther himself, with
whose spirit and abilities he seems
to have been greatly impressed. So
ably did he discharge his duties as
nuncio, however, that it was deter-
mined at Rome to honor him with a
cardinal's hat on his return. But
the authorities of the church were
doomed to disappointment, for on
his return he was found to have im-
bibed so many liberal ideas that the
red hat was withheld, and he was
only made bishop of Capo d'Istria,
his native town. He at once, and
with his accustomed energy, entered
upon the duties of his new office, but,
at the same time, began a careful
study of the writings of the German
Reformers. The result was that he
became convinced by their reason-
ing, supported as it was by the Word
of God, and declared himself a con-
vert to evangelical truth.

It would seem that when he set
about the study which led him into
light, he must have induced some
others to take the same course, for,
shortly afterward, his brother, the
bishop of Palo, became a convert,
and was poisoned by order of the
Inquisition. On learning of this sad
event, and well knowing that he
would not long be spared, he left his
diocese and took up his abode among
the Rhetian Alps, the natural bound-
ary between Italy and Switzerland.

He was not a man to remain silent
after having found the truth, and he
at once began to proclaim his views
in public. In the town of Poschiavo
he made so many converts that they
were organized into a church and
erected a house of worship. From
this place as a centre, he then began
a series of missionary journeys into
the regions round about, everywhere
meeting with great success.

At length he cast his eye upon
Switzerland and determined to carry
the good news thither. Setting out
by way of the now famous Bernina
Pass, he traversed the mountains and
on a Saturday evening in November,
1549, appeared at Pontresina, one of
the chief towns of the Inn valley,
and sought lodgings at a small public
house which stood on or near the
spot where I am now seated. The
innkeeper, who was also the *Amt-*
mann, or bailiff, of the town, entered
into conversation with his guest, and
casually remarked that the little
church of the village was without a
pastor, and that a number of the
leading men were to meet there
that very evening to consult about
the matter. The stranger at once
made himself known as the Re-
former of the neighboring valleys,
and requested the privilege of stating
his views before the company. There
was some objection to this at first,
but the desire to hear the man, of
whom they had heard so much, finally
prevailed over their scruples, and he
was invited to speak before the
little company.

Not a moment did the good man
hesitate about his course; but after
stating who he was, what positions
he had held, and what had brought
him there, he proceeded to announce
to them the great truths which were
then turning the world upside down,
and, in a part of his discourse, de-
livered a powerful argument against
the worship of images, together with
an earnest plea for the abandonment
of the practice. He was a man of
noble and commanding presence, and

this, together with his splendid elo-
quence, produced such an impression
upon the company that he was in-
vited to preach in the church on the
following day.

He accepted the invitation most
gladly, and delivered a powerful ser-
mon on justification through faith—the
battle-cry of Luther, and of the
Reformers all. The impression made
upon his hearers was most profound.
On leaving the church at the close of
the service, the bailiff inquired of an
elderly man how the preacher had
pleased the people. "So well that
he must preach to us again," was
the reply. He was accordingly in-
vited to preach again before his de-
parture, which he did, this time tak-
ing for his theme, "redemption
through the blood of Christ." Hard
hearts now melted beneath the truth,
and the congregation at once deter-
mined to abolish the *mass*, with all
its senseless belongings, and to elect
a Protestant, instead of a Catholic,
pastor.

Tradition has it, indeed, that the
people were so anxious to remove
every reminder of their former super-
stition, that they collected all the
vessels used in the service of the
mass, together with many valuable
church ornaments, and threw them
into a deep gorge of the river not far
away. Be this as it may, it is mat-
ter of historic certainty that they
adopted the faith of the Reformers,
and did elect a Protestant pastor.

Vergerio now left them, to preach
in other regions. It is recorded of
him that he even made several preach-
ing tours into Austria and Poland,
where he met with great success.
And it seems he did not confine him-
self to preaching the Word only, but
became the founder of the first Bible
Society in Germany, and closed, in
1565, a career of great activity and
usefulness.

His work lived after him. The
little church in which he first preached
is still standing, here at Pontresina,
and is in tolerable repair, though it
is no longer used as a place of wor-
ship. From this centre the truth
rapidly spread, until the whole valley
had turned from Rome unto God.
And from that hour to this the En-
gadine has never halted between two
opinions. There is but one Catholic
church in all the valley, and that not
for the Swiss, but for the Italians and
Tyrolese who every summer are em-
ployed here in large numbers as hay-
gatherers.

The Reformer's work in the ad-
joining part of Italy, as might be ex-
pected, has not been quite so endur-
ing and fruitful. The church at
Poschiavo prospered finely till the
early part of the seventeenth century,
when it attracted the attention of the
famous Cardinal Borromeo, who en-
deavored to annihilate it by cruel
persecutions. But he could not
wholly extinguish the flame of divine
truth, for there have always been
some Protestants living there, and
they are now about equal in numbers
to the Catholics.

It was during these days of per-
secution that a most signal example
was afforded of the way in which
good deeds react upon the doers. The
Protestants of Poschiavo, who had
encouraged Vergerio to enter Switz-
erland, were benefited by his labors
in a way they did not expect.
During the Thirty Years' War,
when driven from their homes by
persecution, these pious people sought
a place of refuge at Le Prese—a
mountain town—where they built a
church and continued the worship of
God. No regular ministry could be
dependent upon their own priest-
ridden country, but a pastor from the
Engadine crossed the mountains
from time to time, and, at the risk
of his life, preached in their church,
and baptized their children in water
obtained by melting glacier-ice.

Pontresina, Switzerland.

OLD HYMNS ONCE MORE.

BY REV. MARK TRAFTON, D. D.

I little dreamed when sending to the
HERALD that article on the old hymns,
that it was fated to stir up such a
general buzzing in the old hive; and
yet I might, if I had taken a moment
for reflection, have foreseen this, for
who does not cherish a fond attach-
ment to old times, old customs, old
friends, and past scenes of interest

and pleasure? Is there any smile or
voice like mother's? Is there any
place to which the traveled and
weary heart so often and so joyfully
turns as to the home and fascinating
scenes of childhood and early youth?

The voices we heard, the songs we
sang, the ways, habits, customs and
manners of those early days, all re-
turn to us in their naturalness, with-
out any factitious and heartless sur-
roundings. All seems real and sub-
stantial.

Customs and fashions did not then
change with each moon. Old school-
books were not swept out of the
school-house at the close of each
term. The old Adams' Arithmetic
and Murray's Grammar and English
Reader were standard works in the
school for a quarter of a century;
and Watts' hymns were sung by
cheerful voices for a hundred years.

Methodism, in its advent, brought
in a startling change in church wor-
ship and religious exercises, not the
least of which was the substitution of
hymns of a more spiritual and cheer-
ing character. The Wesleys, John and
Charles—than whom there has nev-
er been, since the days of David and
Asaph, so thorough masters of the
art of hymn-writing—by their
matchless hymns changed entirely the
style of church music in both words
and tunes. They wrote as they
preached—from the heart; and the
old Methodists sang what they felt
and knew. There was life and spirit
in such singing. "Let all the peo-
ple sing—not one in ten or one in a
hundred," said Mr. Wesley. "Do
not let the people sing too slow," says
he again.

Then came those songs a few spec-
imens of which I gave, and their
popularity became very great. They
were often called "pennyroyal" or
hymns—for what reason I'm sure I
cannot tell; probably either because
the original sheets were sold for a Roy-
al penny, or from that herb which is
so stimulating in case of a cold. At
any rate, the church found them very
health-giving, and they were taken
not in homeopathic doses, becoming
soon so popular that our Baptist
brethren introduced them with success
into their hydropathic practice.

No wonder the hearts of so many
of the old members of the church
took fire when their eyes fell upon
those familiar lines. Especially was
I touched by one good sister's com-
mendation of my act, among many
others, in resurrecting the old past,
who, in her communication to the
HERALD, referring to the writer, re-
marked, "I always admired him."

I was so elated by the thought of
an unknown friend, that for a mo-
ment I paused to wipe my—glasses;
but imagine my swift descent to zero
when I read, "I mean, his writ-
ings!"

Well, glad I was, and am, to have
so thoroughly stirred up so many
souls with regard to singing; and
now I am inclined to follow this up a
little farther.

And first as to the music itself.
We have suffered greatly by discon-
tinuing the use of the old tunes used
by the early churches. Some one of
the HERALD's correspondents (I think
Dr. Wentworth) called attention to
this. I have them all, the grand old
fugue tunes (not fudge), so called
from the Latin *fugio*, "I fly," be-
cause the several parts come flying in
one after another. A dear brother,
Rev. D. H. Mansfield, published a
musical book in 1849, "The Ameri-
can Vocalist," in three parts, adapted
to "church, vestry and parlor," con-
taining the choicest selections of an-
cient and modern music which, to
that time, had been given to the pub-
lic.

Some of my readers will recall,
with quickened pulse and moistened
eyes, those old melodies which for-
merly stirred the heart "like a
drum"—Russia, Complaint, Ocean,
tugue, Buckfield, Element, Ocean,
New Durham, Canterbury, Fluvana,
Majesty, and many more; and one
thinks of Burns' "Cotter's Saturday
Night," when

"Perhaps Dundee's wild, warbling measures
rise,
Or plaintive *Martyrs* beat the heavenward
name."

These old tunes are not a mere
juxtaposition of chords, when the air
is nothing and the other parts less,
but living, stirring, rousing melody
and harmony united. My eyes grow

moist, even now, as I recall the old-
time choir, leading the voices of
"All ye People" in divine wor-
ship. There they sit in the lofty
gallery, a company not of trifling
boys and girls, but grave and relig-
ious men and matrons. To them it
is the house of God, and they are
there not on pay, but to aid in devo-
tion. The leader—I see him now
as then—Deacon Adams, a tall,
spare man, who never smiled since
his childhood, sits listening to the
reading of the hymn. Opening the
singing-book, he audibly announces
the page and tune. Then—for or-
gans were not, nor cornets—draw-
ing from his vest pocket a steel tun-
ing-fork which he claps between his
teeth, then to his ear, with the com-
mand, "Sound!" he murmurs,
"Tum-tum-fa-sol," drawing out the
last to a full note which the choir take
up with a roar of harmonious tones.

Bless the old leader! There he
stands, his large spectacles resting
upon the extreme point of his nose,
contracted nose, his long, bony arm
rising and falling with the regularity
of a clock pendulum, as he beats the
time. Up it rises above his head—
one; down it comes, the points of the
fingers resting upon the elevated front
of the gallery—that's two; down
drops the wrist—three; then up
goes the whole arm into space—
four; while the singers, casting their
eyes, these right, those left, manage to
keep up with the excited leader. Ah,
how often have I sat in the gallery of
the old church and watched the op-
erations of the choir.

"All those voices silent now forever."

Who but remembers Father
Kemp's Old Folks, and the crowds
which gathered to listen entranced to
their impressive rendering of this old
music? And why not introduce it,
or rather restore it, to our churches?
The so-called singing by a quartette
or select choir heard in many of our
churches, is simple mockery. The
music may be very scientific and ar-
tistically rendered, but that is not
the design and end of church music.
If it were, then you need but the or-
gan or an instrumental band. Give
me a bass drum, or a Chinese gong,
rather than our quartettes of two
youngsters with their hair parted ex-
actly in the middle, and a pair of
young girls with their wool gathered
over their eyes like a merino sheep
or a Scotch poodle, who troll out
something which nobody can under-
stand, and call it "the praise of
God!" And then, when their part of
the performance is over, they draw
the curtains before their faces and
give themselves to reading the latest
novel! The whole thing is a farce,
with not even the adjunct of solemn-
ity. How can one cherish a feeling
of devotion while seeing a company
of young people laughing and chat-
ting with each other, as I saw but
yesterday, up to the moment of sing-
ing to open their lips to sing, "Praise
God from whom all blessings flow?"
It is blasphemous! If I must have
formality, I will go where it is at
least decorous.

Horace Greeley once said—and
there is not a little truth in the re-
mark—"The Methodist Church has
grown to her present greatness by
her singing." But it is to be feared
little of that power exists at present.

I, therefore, exhort my brethren
to come back to the earnestness and
spirituality of the old time, and by
making public worship attractive,
solve the vexed problem of "how to
reach the masses."

NEW YORK LETTER.

Westward, Ho!

"Westward the star of empire takes
its way!" It keeps along the 39th
parallel of north latitude. That is the
central line of its movements. Since
1865 it has been deflecting somewhat
to the southward; but recently its course
has been again turned to the north—
indeed, northwesterly. On the 21st
of September the Gothamite correspon-
dent of ZION'S HERALD turned his
movements toward that same northwest. A
swift limited express expedited his
journey to Albany. On the way a couple
of railroad men discuss the merits of
spiral springs and elliptic springs for
railway carriages. Paper wheels re-
ceive their hearty commendation. By
paper wheels are meant wheels whose
steel circumference encloses compressed
brown paper. This arrangement secures
the maximum of strength, safety, and
cheapness.

At Buffalo the little morning news-

papers are still retailed at five cents
each, but are to be reduced in price.
War rates still rule in daily secular lit-
erature. New York, it is true, has broken
the law, and the great dailies compete
with each other for popular favor at the
small sum, per copy, of two cents. In
newspaper wars and railroad wars the
public receive benefit for a time, and
pay for it afterward.

In the region around Buffalo and Roch-
ester the potatoes and corn show the
effects of severe frost. Subsequent ob-
servation leads to the conclusion that a
cold wave has swept over the country
south of the great lakes and down to the
Atlantic. Meteorology is still one of the
incomplete sciences and is unable to
predict the advent of these singular and
destructive changes of temperature.

All of truth is not discovered yet, and
our *puodera* Lessings may not abun-
dant happiness in future efforts to un-
earth and appropriate it. The first crop
of the lake districts is a failure this
year. It is, however, compensated by a
splendid yield of cereals.

At the Suspension Bridge we cross
into the Dominion of Canada on a
thread-like structure, which sustains so
much more of tension daily than was
originally anticipated, that some old
travelers actually shun it, lest they
should find themselves in a worse pre-
dicament than that of the doughty
swimmer, Captain Webb, whose tragic
fate has provoked foolish emulation and
stern condemnation in about equal pro-
portions. The strongest and most ex-
pert merrman would find no hope of ex-
trication from those emerald rapids
which burst into snow-white foam as
they dash against numberless rocky
obstructions in their headlong rush
into Lake Ontario. The Lurlei on the
Rhine, or the Maelstrom on the coast
of Norway, is not half so perilous as
that terrible whirlpool in the widening
chasm of Niagara. Whirlpool—it is a
whirl-hill! The mass of waters re-
bounds from the Canadian shore, mounts
up in conical swirls to a height of twen-
ty-five feet or more, holds trees and
dead bodies in mighty wrath aloft above
its summit, and then, unable to sustain
its own weight, settles down with sullen
roar and angry swash that threatens en-
gulfment to the spectators on the banks.
Terror blends with admiration in pres-
ence of this unique picture of savage
beauty.

The customs' examination of personal
baggage on either side the international
line is sufficiently sensible not to be
 tiresome or annoying. The essential
solidarity of the nations will yet abolish
it as an antiquated nuisance. All hu-
man interests are necessarily common.
Swinton seems to hold that a graduated
income tax, honestly assessed and hon-
estly paid, is the best substitute for
customs' regulations. Revenue we
must have; native industries of all
possible kinds we ought to have; and
the drift of thought is, how to lay the
public burdens upon those who are best
able to bear them. But we do not in-
tend an essay on taxation.

"Rhumatine" manufactured in that
Canadian building; "rhumatine"—
whatever that may be—whose curative
merits are grandiloquently asserted by
the circulars scattered through the cars.
"Rhumatine," that cures—or says it
does—rheumatism and many other ills,
oddly enough suggests that the *littéra-*
teur lives and labors for the public
good. So do members of all the learned
professions. Theoretically, they do not
think of personal gain, but only of the
public good. Therefore, medical socie-
ties condemn the proprietor of "rhu-
matine" and the proprietors of all pa-
tent medicines as quacks, because
they do not make their pretended dis-
coveries the common property of man-
kind. A beautiful theory is that of
the professions. It is largely illus-
trated by practice. The higher truth
of all thought and labor is that its
proximate end is for the public good.
Patent laws are simply intended to se-
cure an adequate compensation to the
inventor or discoverer.

Ontario—low, level, fertile—has
probably once been the bed of a great
fresh-water lake, whose remains are the
"unsalted seas" of Proctor Knott. Ham-
ilton, Woodstock, London, Chatham are
thriving cities whose prosperous future
is assured by agriculture, manufact-
ures and commerce. Englishmen of
London accent are numerous. A couple
of them are decidedly eccentric. Boxes,
bundles, portmanteaus, and bath-tubs
accompany their travels in such
numbers that the bluff Canadian con-
ductor declares them to be cranks.
They neglect to check their baggage,
and assume that the porter will look
after it—but he doesn't! There is
mourning over strayed bath-tubs. What
is the secret of that mysterious con-
nection between Anglican eccentricity and
bath-tubs? We give it up, as we do the
discussion on the question how long it
will take to reverse the relative position
of the earth's poles to the sun; and,
with reversal, the transfer of the greater
portion of the water on the earth's sur-
face from the southern to the northern
hemisphere, drowning present contin-
ents, and raising submerged ones to
the wind and sunshine. We agree with
Mr. Croll, that it won't be in less than
fifteen thousand years, and therefore
are not in a hurry to form definite con-
clusions. What is near and personal is

most important. The Detroit steam-
boat agents evidently think so. Rivals
won't give any information about each
other, and to secure the passenger's
greenbacks would not hesitate to detain
him in the city for hours, or even days.

Detroit is a singularly beautiful,
healthy city; is regularly laid out, ad-
mirably sewered, and copiously sup-
plied with the best of water. Its citi-
zens, in common with those of Michi-
gan, are grateful to the memory of the
patriotic dead—as the monument
raised by the State on Woodward
Avenue doth strikingly attest. Metho-
dism is live and powerful in Detroit.
The Central Church is an elegant, spa-
cious and ornamental edifice; is located
on the verdant Circle in Woodward
Avenue; is crowded with worshippers,
and retains the fire of ancient days.

The class-meetings, after morning
preaching, were large, spiritual, and
beneficent. The pastor, Rev. Mr. Ram-
say, delivered an excellent sermon on
the superiority of charity. He is a
Methodist Episcopalian. A zealous
Protestant Episcopalian, who insists
upon it that his respectable sect is the
church, is always amusing. He is
proud of the connection between his
own and the Anglican-Catholic Church;
proud of the graciousness of his Grace
of Canterbury, and his lordship of Peter-
borough; proud of the fact that apos-
tolic succession has descended to him
through the English Establishment.

You carry the war into Africa, and tell
him that said Establishment is not a
Church of Christ at all in the true sense
of the word, and he is puzzled—puz-
zled by the fact that it does not, and
cannot, control its own doctrine, disci-
pline, and usages, nor elect and appoint
its own clergy and dignitaries. The
State really does that. The Church of
England is, as William E. Gladstone af-
firmed, a branch of the civil service.

True apostolic succession is not in of-
fices, forms and rituals, but in the
spirit, life, and power of the apostles,
and especially of the Great Apostle and
High Priest of our profession.

Such conversations are not unprofit-
able interludes in traveling experiences.
The experience of travel on the great
lakes is unforgettable—especially if you
have been rudely rocked in one of their
furies. Ontario knows how to get up a
storm of the first magnitude, and Su-
perior justifies his name by still grander
achievements in the same line. The
stoutest mariner quails before their
wrath. But in pleasant weather their
attractions are wonderful. Ontario and
Erie, in the order of popular acquaint-
ance, are older than their sisters Huron,
Michigan, and Superior. The latter is
becoming intimately known. Embark-
ing at Detroit, we pass up the Detroit
River, into and through Lake St. Clair,
through the river St. Clair, with its
teeming millions of fish and fowl, into
the noble Huron, and along its bosom
to the point where St. Mary's river
connects it with Superior.

Sixty-two miles of further steamboat-
ing conducts the traveler into the wa-
ters of the greatest of our lakes. St.
Mary's river is about one mile in width
and one hundred feet in depth at its
mouth. Islands—American on the left,
American and Canadian on the right—
separate it from lacustrine waters east
and west. St. Joseph's Island, with its
old fort of nearly two and a half cen-
turies, carries the mind backward to
1679, when Father Hennepin said of the
islands in this great water way to the
ocean that they were "the finest in the
world." We doubt the correctness of
the good Jesuit's opinion. Undoubtedly
they are very fine; but as the eye rests
on the farms and clearings of the settlers
on Sugar, St. Joseph's, Sallor's En-
campment and other islands, it is diffi-
cult not to wonder how in the world
men could have been induced to locate
themselves permanently in such out-
of-the-way localities. Lumber is plentiful,
fish are delicious and innumerable, ber-
ries are toothsome and of many sorts,
hunting is good; but life is not made
up of lumber, fish, fruit, and game. To
some folks it may be—especially if
freedom be thrown in; but to others it
is not. Newspapers, schools, churches,
post-offices, telegraphs, railroads, all en-
ter into their ideal of life. Good thing it
is that people differ! If they did not, civi-
lization would be unbearably crowded.
All the modern improvements are
crowding hard on the heels of the ad-
venturous pioneer, and will soon force
him onward into the still vast, indefinite
and dreamy northwest.

Lakes, rivers, rapids end at last, and
here we are at the Sault de Sainte Ma-
rie. Space at least demands rest be-
fore describing the celebrated leap of
the Virgin from the higher level of Su-
perior to that of the Georgian Bay and
Lake Huron.

R. WHEATLEY.

Christian Thought (edited by Rev. Dr.
Deems) for October, contains the annual
address of the president of the American In-
stitute of Christian Philosophy, in which he re-
views the work of the department of Chris-
tian thought for the year. The address cov-
ers a wide field and is fearless. Another pa-
per is an eloquent lecture on "Some Insignia
of Species," by Rev. Dr. Barr, the author of
the remarkable book, "Ecco Colum." There
is an account of the two Summer Schools of
Philosophy, which were held at Atlantic
Highlands and Richfield Springs. This able
periodical is published by E. B. Treat, New
York city.

The Sunday School.

FOURTH QUARTER. LESSON V.

SUNDAY, NOV. 4. 1 Samuel 13: 13-25.

BY REV. W. O. HOLWAY, U. S. N.

SAMUEL'S FAREWELL ADDRESS.

I. Prefatory.

1. GOLDEN TEXT: "Only fear the Lord, and serve Him in truth with all your heart: for ye shall have great things which He hath done for you." (1 Sam. 12: 24).

2. DATE: About B. C. 1075.

3. PLACE: Gilgal, in the valley of the Jordan.

4. CONNECTION: I. The Ammonite invasion, and siege of Jabesh-Gilead; 2. The summons by Saul to the tribes to come to the rescue; 3. The defeat of the Ammonites; 4. The formal inauguration of Saul as king.

II. Introductory.

Saul's promptitude and military prowess in the campaign against the Ammonites and the relief of Jabesh-Gilead, had the effect to greatly exalt him in the eyes of the nation and to pave the way for a more decided recognition of his kingship. Samuel, ever quick to perceive an opportunity and to improve it, at once summoned the people to Gilgal, where, after appropriate sacrifices, Saul was officially anointed as king, "amidst a delirium of popular joy." The change of government being thus consummated, Samuel formally resigned his judicial office in an address in which he vindicated his own integrity and reviewed the dealings and deliverances of God in the history of the nation. Pointing to their newly-elected king, he assured the people that if they feared and obeyed the Lord, and continued to follow in His way, it should be well with them; but if they rebelled, His hand would be against them, as it had been against their fathers. As an impressive reminder of their wickedness in asking for a king, he announced that though the unclouded sky of the harvest gave no premonition of a tempest, he should call upon God to send thunder and rain; which he accordingly did, and the immediate tornado was so terrifying, so resonant with the divine displeasure, that the people humbly confessed their sins, and begged Samuel to pray for them that they might not die. He quieted their fears by promising that the Lord would not forsake His people, "for His name's sake," and exhorted them to ponder the Lord's goodness, and follow Him, and not turn aside to idolatry. He also promised to pray for them and teach them, but if they persisted in doing wickedly, both they and their king would surely perish.

III. Expository.

1. The Two Ways (verses 13-15).

13. Now therefore.—Samuel here turns his discourse from a rehearsal of the dealings of God with them in the past to the enforcement of duties in the present and the future. Behold the king.—As Samuel is about to resign the care of office, he turns the attention of the people to his successor. When ye have chosen.—It is true that God had designated him for the office, but the people had made the choice both at Mizpeh and recently at Gilgal. Saul was emphatically their "chosen" king at this moment. The Lord hath set a king over you.—complying with their desire.

The thought is brought out still more strongly, that Jehovah had fulfilled the desire of the people. Although the request of the people had been one of hostility to God, yet Jehovah had fulfilled it. Saul, if he will fear the Lord and serve him.—A holy fear, a loving service, a docile obedience, a persistent following after God both on the part of the king and the people, were the conditions announced of the divine favor. The Hebrew *Yareh* here is difficult to be rendered. All the faces of the verse, including the last, are covered conditionally, and the apostrophe concludes must be understood. The speaker's concluding translation is as follows: "If ye will fear the Lord, and serve Him, and obey His voice, so as not to rebel against the month of the Lord, and will be both you and your king, followers after the Lord your God, well (or, it shall be well); 'but if,' etc. But if.—The alternative is now given. Just as surely as obedience will bring favor, disobedience will bring calamity and judgment. Hand of the Lord.—His power. As it was against your fathers.—change of government would bring with it no immunity from either sin or punishment.

The allusion to the fathers is very suitable here, because the people were looking to the king for removal of all the calamities which had fallen upon them from time immemorial (Keil).

4. 15. If ye will fear the Lord and serve him.—A holy fear, a loving service, a docile obedience, a persistent following after God both on the part of the king and the people, were the conditions announced of the divine favor. The Hebrew *Yareh* here is difficult to be rendered. All the faces of the verse, including the last, are covered conditionally, and the apostrophe concludes must be understood. The speaker's concluding translation is as follows: "If ye will fear the Lord, and serve Him, and obey His voice, so as not to rebel against the month of the Lord, and will be both you and your king, followers after the Lord your God, well (or, it shall be well); 'but if,' etc. But if.—The alternative is now given. Just as surely as obedience will bring favor, disobedience will bring calamity and judgment. Hand of the Lord.—His power. As it was against your fathers.—change of government would bring with it no immunity from either sin or punishment.

2. The Token (verses 16-19).

16. Now therefore.—The occasion was sufficiently important to warrant a miraculous sign to the truth which had been spoken. The sign of the people is therefore especially called for. The expected sign from heaven.—"The Lord" to perform it. Is it not wheat harvest?—and therefore the dry season, when it is contrary to all appearance to have rain or tempest? What harvest season between May 15 and June 15. I will call unto the Lord.—Either Samuel had been divinely directed, or felt divinely impelled at this moment to invoke this test. He would hardly have undertaken it, however. Perceive that your wickedness is great.—The commentators, generally, regard this phenomenon as an attempt to check the prevailing confidence of the people in their new king of government by reminding them that though God had fulfilled their wish, they had yet done wrong and incurred justly the divine displeasure. Did I not remind them of their folly in rejecting a king, who at Samuel's call could work such a mighty and terrifying miracle, and serve to deter them from future rebellion against Him.

They were now rejoicing before God in and with their king, and offering to God the sacrifices of praise, which they hoped God would accept of, and all this perhaps made them think that there was no harm in their asking a king, but really they had done well in it; therefore Samuel here charges it upon them as their sin, as wickedness, great wickedness in the sight of the Lord (M. Henry).

18. 19. Thunder and rain.—"intended to show to the people that the judgments of God might fall upon the sinners at any time. 'Thunderings,' as 'tokens of God' (Exod. 9: 28), are harbingers of judgment" (Keil). Samuel had not lost his power of prayer. Greatly feared the Lord and Samuel.—both the Worker of the miracle and the one who had the power to invoke it. Their fear was that of a guilty conscience, as was shown by their confession. Pray for thy servants.—They felt the need of an intercessor, and had faith in Samuel's prayers, especially after such a startling illustration

of his power. "Samuel plays the same part as mediator which Moses did" (Speaker's Commentary). That we die not.—They had seen the panic and utter rout of the Philistines when they themselves should be overwhelmed and consumed. We have added unto our sins, etc.—Their consciences were awakened now; they confessed not merely the "evil" of asking for a king, but also the long catalogue of past rebellions and offenses. "It is no sin to have a king, but it is a sin to put a man in the place of God" (Clarke).

Every crack of thunder spake judgment against the rebellious Israelites, and every drop of rain was a witness of their sin; and now they found they had displeased Him which ruleth in heaven. The thundering voice of God, that had lately in their sight confounded the Philistines, they now understood to speak fearful things against them. No marvel if they now fell upon their knees, not to Saul, whom they had chosen, but to Samuel, who, being thus cast off by them, is thus contemned in heaven (Bishop Hall).

3. The Teacher (verses 20-25).

20. 21. Fear not.—Do not surrender yourselves to inordinate fear; and the reason is given in verse 22: "For the Lord will not forsake His people."

Ye have done all this wickedness.—He does not palliate their guilt; it was heinous and called for judgment; but there was hope for them in their faithfulness to God and His covenant. Turn ye not aside.—as though he would say: Ye realize your sinfulness now under impending judgment; make use of your penitence by determining henceforth to follow God with a single, undivided heart; and not turn aside again to worship powerless idols. For then should ye go.—"For" is regarded by commentators as a mistranslation. It is not found in the ancient versions. As the words are they are supplied, they can be omitted; and the verse thus simplified should read: "And turn ye not aside after vain things, etc. Vain things—literally, 'emptiness'; sometimes applied to false gods and idols.

It ought to be the great care of every one of us to follow the Lord fully. We must, in a course of obedience to God's will and service to His honor, follow Him universally, without dividing; uprightly, without dissimulation; cheerfully, without doubting; and constantly, without declining (Henry).

22. The Lord will not forsake his people.—Despite all their waywardness and rebellion, He still regarded them as His own people. Therein was their safety. He might punish them, but He might leave them temporarily to taste the bitter consequences of their sins, but He would not utterly forsake them. For his great name's sake.—not for their simply. His honor as a covenant-keeping God was concerned in being thus patient, and in disciplining them as a nation to perpetuate His truth.

God's choice of Israel was not an arbitrary decision to honor His people at the expense of other nations. The interest of all mankind to the end of time was involved in the perpetuation of God's law. The nations of men were not fit to receive it, therefore God chose this people, trained them, disciplined them, and kept at all times a small remnant of them faithful, despite the constant tendency of the race to decline into sin, until such a time as the earth could be made ready to receive the Gospel and they were prepared to impart it (Vincent).

23. 24. God forbid that I should sin.—Samuel had felt also the sting of ingratitude. He might have been tempted, after such behavior towards himself, to neglect to pray for such ingrates; but to his sensitive conscience such neglect would have been "sin against the Lord." I will teach you.—Not only would he pray for them, but he would also teach them—a glorious example to parents and Sunday-school teachers! Fear the Lord, and serve him.—far to offend Him, delight to please and follow Him, sincerely and heartily. Consider how great things, etc.—God's goodness and mercy were to be pondered as motives for faithfulness.

There is not so much sin in man as there is goodness in God. There is a vast disproportion between sin and grace than between a spark and an ocean. Who would doubt whether a spark could be quenched in an ocean? Thy thoughts of disobedience towards God have been within the compass of time, but His goodness hath been bubbling up towards thee from all eternity (Calverley).

25. If ye shall still do wickedly.—a final and solemn warning. If they preferred sin, they should receive its wages. Sinners would be "consumed," and perish under God's judgments, the king as well as his subjects. With these words Samuel's public career, as the ruler of the nation, closed. His subsequent appearances were those of the prophet rather than of the judge of the people.

IV. Inferential and Suggestive.

1. Duties to God are fundamental, not affected by changes of rulers or governments.

2. In the Old as in the New Testament only two courses are laid down, and neutrality is impossible.

3. The blessings of obedience and the woes of disobedience should be frequently and plainly set forth.

4. If we reflect upon the providences which have occurred in our own lives and in those of others we shall find impressive illustrations of God's immediate supervision and power.

5. We must pray not for our friends only, but also for those who despoil us as us.

6. Fear may be physical, leading to no true repentance; or it may be reverential, restraining from sin.

7. No service is acceptable which is not rendered "in truth and with the heart."

8. We should be alive to our sense of obligation by frequently considering what great things the Lord hath done for us.

9. There is no escape for them who do wickedly.

V. Illustrative.

1. APPEALING ASPECT OF A STORM.

I have seen tempests when the scolding winds have raved the knotty oaks, and I have seen the ambitious ocean swell, and rage, and foam, to be exalted with the threatening clouds; but never till to-night, never till now, did I see through a tempest dropping fire. Either there is a civil strife in heaven, or else the world, too saucy with the gods, incenses them to send destruction. (Shakespeare).

2. PRESENCE OF GOD.

If you were cast out of your country a thousand miles off, you are not out of the God's precinct; His arm is there to cherish the good as well as to drag out the wicked. It is the same God, the same Presence, in every country, as well as the same sun, moon and stars; and were not God everywhere, yet He would not be nearer than His creature, the sun in the firmament, which visits every part of the habitable world in twenty-four hours (Charnock).

3. EYE OF GOD.

How dreadful is the eye of God on him who wants to sin. Do you know about Lafayette, that great man, who was the friend of Washington? He tells us he was once shut up in a little room in a

gloomy prison for a great while. In the door of his little cell was a very small hole cut. At that hole a soldier was placed day and night to watch him. All he could see was the soldier's eye, but that eye was always there. There, there, every moment when he looked up, he always saw that eye. Oh! he says, it was dreadful! There was no escape, no hiding. When he lay down, and when he rose up, that eye was watching him. How dreadful will the eye of God be upon the sinner, as it watches him in the eternal world forever (Todd).

4. GOD REALIZED AND HATED.

I have read of an eminent surgeon, a bitter denier of an intelligent First Cause, in the course of his lectures, coming to the examination of the structure and functions of the human eye. As he pointed out, holding the dissected organ in his hand, the delicate adaptations of the parts to their use, and showed how manfully were the conditions which must necessarily conspire to the possibility of vision, struck with the irresistible proof of forethought and contrivance, he slashed the mute demonstrator of his folly to pieces with his scalpel, and broke out in his rage, "Gentlemen, there is a God, but I hate Him!" (Walker).

VI. Interlative.

1. On what occasion was Samuel speaking?

2. What was the occasion of the people's "chosen" king?

3. What was the character of the miracle?

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Zion's Herald.

WEDNESDAY, OCT. 24, 1883.

Religion is good for a man in the emergencies of his life, say some who, nevertheless, refuse to become religious. They perceive its value in sickness, in bereavement, in misfortune, and in the dying hour. In some such emergency they purpose to embrace Heaven's offer of mercy and assistance. But these presumptuous souls forget that, though religion is precious in an emergency, an emergency is a very poor, almost hopeless, occasion in which to seek religion.

Sanctified natures shudder when they think of dying; not that they dread what follows death, but the act of dying. This feeling should not be encouraged, because nature, like a kind mother, makes the mortal act like the sinking of a weary child into a sound sleep. Scripture beautifully describes even the violent death of the martyr Stephen by the phrase, "he fell asleep." Away then, O shivering soul, with thy fear of dying, since to believers

"Death is the chilliness that precedes the dawn; We shudder for a moment, then awake In the broad sunshine of the other life."

"Be ye kind one to another." This sweet precept means more than to be unkind. It enjoins positive kindness—tender-heartedness. He who is not actually kind is tolerably sure to be unkind on occasions, since the selfishness which produces kindness being absent, its place will be filled by selfishness which is always unkind. And to cite Wilberforce, the great philanthropist, "How shocking must it appear to a Holy God and to the Holy Spirit for any one to grieve his Saviour by being unkind to others who is himself continually receiving marks of such kindness from a gracious Providence."

During a revival when many are making profession of faith, it is not easy to determine which converts have living, and which dead, faith. As with seeds, professions appear so very much alike, that the dead one is scarcely to be distinguished from the living one. But as living seeds declare themselves when planted by growing, and dead ones by perishing in the soil, so do professions of faith quickly reveal themselves in the lives of those who make them. The living faith produces spiritual experience and pure living; the dead faith only a brief exhibition of formalism followed by speedy relapse into old practices. Knowing this, workers in revivals should earnestly press on seekers the duty of resting in nothing short of a living faith.

It was said of a good and great man, lately deceased, by a lady who closely observed him when in fashionable society, "He never parades his religious feelings. They are only the climate of all his mind; talents, knowledge, eloquence, liveliness, all evidently Christian." Is there not marvelous beauty in this description of the pervasive influence of pure Christian feeling? It was the climate of all his mind! How expressive is this phrase! Christ in the whole man! The spirit of Jesus filling heart, brain, speech, manner and act so as to be felt by all who touch the man's life, as the genial warmth of a sunny climate is felt by all who visit it. What a charming ideal of life! Yet it is no one man's exceptional privilege, but a gift offered to every man of faith. Paul prayed that it be gained by his Ephesian brethren when he asked the Lord Jesus that they might be "filled with all the fullness of God." If this delightful state was attainable by them,

as it evidently was, why may not the believer of to-day be so filled with God that the climate of his mind shall resemble the climate of heaven?

There is a shocking degree of malignity in the zeal of those fanatics who enter on a public crusade against the truth. Their hatred finds expression in biting sarcasms which drop from their lips seething with vindictive feeling. A Christian listener wonders why those men seek to diffuse sentiments which, if true, could beget no feeling in men but despair; could furnish no motive to virtue; could promote nothing in society but selfishness and its poisonous fruits. When the eloquent Robert Hall had discoursed on the teachings of infidelity in his day, he was so deeply moved with astonishment at its violence that he solemnly exclaimed, "Eternal God! on what are these enemies intent? What are those enterprises of guilt and horror, that for the safety of their performers require to be enveloped in a darkness which the eye of Heaven must not pierce? Miserable men! Proud of being the offspring of chance—in love with universal disorder, whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken and fatherless world!" This is a terrible indictment. Yet who will dare say it is not a true bill?

COL. BRYANT AND HIS SCHOOLS.

For two or three Monday mornings the discussions in the Methodist Preachers' Meeting in Boston have taken on something of a personal character, although underneath the subject immediately in hand has been a great principle more or less involved, in which, at this moment, our church has a very lively interest. Col. Bryant has been accustomed for several years to spend quite a portion of the season at the North, largely in New York, Providence and Boston, representing heretofore certain political interests which have commended him to the favorable consideration of the leaders of the Republican party. A native of Maine, the son of a Methodist preacher, bearing himself an honored name in Methodism—John Emory—he found, many years ago, just after the war, a home at the South and practice in his profession as a lawyer. He remained loyal to the ideas of the North, at the loss of his professional success. In the early years of the reconstruction of the States he held several governmental offices and entered with great zeal into the work of developing a national sentiment and a Republican party in Georgia. Having a good address and great command over himself, he became conspicuous as a leader of the small national party slowly developed in the State. He seemed to take broad and practical views of the needs of the hour at the South as to the elevation of the middle and lower classes of the population, and the creation of a more democratic form of civilization in the late slaveholding States. These views presented at the North awakened interest both in the speaker and in behalf of his cause. Very warm commendations were secured and considerable sums of money were subscribed to aid in carrying forward the work.

The progress of events, the change in the policy of the administration under President Hayes, and other more personal causes, seemed to weaken and about destroy the political influence of the association formed by Col. Bryant, and to limit, if not utterly prevent, its accomplishing any further marked results. Last year, in view of these facts, Col. Bryant and his associates changed the direction of the immediate efforts of their "Alliance," and devoted them to the education of the white children of the South, with the same ultimate end in view—the development of "a new civilization," as he terms it. To the very natural response that would be made, both at the South and the North, that the public school systems, at least so far as white children are concerned, are now being rapidly developed, especially in Georgia, and are slowly but surely becoming adequate to the demands for a common school education; that there is a strong probability of early and large aid from the government where illiteracy is most marked; that generous funds, like the Peabody endowment, are freely distributed in this direction, the Colonel readily answers: "The text-books used in these schools tend to perpetuate the old heresy of State supremacy, the old hatred towards the Northern States; to give false ideas of the occasion of the civil war, and to foster the bitter sectional and anti-national feeling which it engendered." Here the Colonel becomes easily eloquent, and can strongly move his audiences.

As he wishes the co-operation of his brethren of a common church, and hopes to secure money in Methodist congregations, he naturally asks the endorsement of the Preachers' Meeting. To such a request, with a knowledge of all the circumstances,

such an answer as this seems pertinent:—

1. He should desire no further recognition than that of his church membership and unquestioned moral standing. We know of no reason why he may not receive this. These schools which he seeks to establish are not to be denominational schools; this is definitely asserted in the conditions of the subscriptions he secures. Whatever we may do as individual citizens, there is no call upon us as an organized Christian body to vouch for the work over which we are to exercise no supervision, and in the administration of the money gathered to have no voice.

2. There has certainly, as yet, been nothing accomplished, in the new departure of the Alliance, of which any one could express a hopeful opinion. There may lie, embosomed in it, great possibilities. There is no doubt as to the perilous lack of general education among classes of white children at the South. In some sense, it may be said that no money can be applied amiss devoted to such a cause. But there is nothing yet to show by the "Southern Alliance" in the line of results. Nothing has yet been accomplished to awaken any reasonable expectation of success. There are no reliable facts, indeed no facts of any kind which have come to our knowledge, enabling us to give a conscientious opinion either as to the call or the possibilities of success of the proposed movement. Any resolution of endorsement that might be now offered would be like no small portion of the certificates of character and usefulness filling our news sheets, and given only to relieve sufferers from the impotency of persistent seekers.

3. If this field of moral and patriotic culture exists, we already have an organization, ample in appliances, already on the ground, ably officered, and enjoying the confidence of all our membership, North and South. The Society first constituted to bear educational aid to the colored man at the South was so far broadened at its last session (not, indeed, with the entire concurrence of all our representatives in General Conference) as to embrace schools and colleges for white children in districts where the demand for such existed. If such schools should be established, without the expense of any further agency for supervision or collections, we have already the men and the facilities for accomplishing this work by the most effectual methods. There is much already to show that has been accomplished by our recognized Society. A great work in the preparation of school instructors and well-trained professional men has been going on for a score of years. If our churches have a lively sympathy in this direction, there are no more reliable hands into which the money can be placed for distribution than those of the secretaries and treasurer of this Society.

4. It would be wrong to disguise the fact that there exists something more than hesitation among us in reference to gathering charitable funds from Christian churches for the establishment of schools with the announced and pronounced object of perpetuating an unchristian distinction between children of the same community in any portion of the country. The State may take such a course as it pleases; individuals may bestow their large donations according to their own election; but if a Christian church, which from conviction holds the unity of the races, and above all their oneness in redemption, enters into such a field, it cannot consistently permit its open or silent approval to countenance such an undemocratic and immoral spirit of caste. Loyalty to conviction and to Christ does not require us by force to conquer prejudice, or to determine the personal relations and tastes of the community whose well-being we seek. Every man must personally judge for himself. We would not force black children into white schools, nor the contrary; but we have no right, as we fear our common Father and love our common Saviour, to place over the doorway of any Christian institution, "No white face," or "No black footstep," admitted here. One of the most important services, at this hour, to be rendered in the South, more important than erecting churches or building colleges, is the exhibition, in a quiet, Christlike, but consistent and persistent manner, of the real spirit of the Gospel to every human person of whatever nationality or color. It is not necessary to build up a great denominational interest, certainly not to lavish money without adequate moral and spiritual returns; but nothing can be nobler, or more worthy of the mission, the money, and the personal sacrifices of a Christian church, than to exhibit and develop the true spirit of the Master's Gospel, however slowly the work is wrought out, and however keen the sufferings incident to such an unworshipful and unpopular course.

THE ANTI-SEMITIC TROUBLES ABROAD.

The troubles among the Jews in various parts of Europe seem to broaden and deepen. Anti-Semitic agitation has begun in France, where there are very few Jews as far as numbers are concerned, and have extended down into Hungary from Austria proper, and are now arising again in Russia.

The Jews of France are very influential as a race. There are no less than six Jewish generals in the army, besides a good many civil officers of high rank, and a whole category of bankers of great wealth and influence. These many strong men can do much towards protecting the few weak ones in comparison, so that there is not much probability of any persecution there.

The gravest troubles seem to occur in Russia, and this largely for moral reasons. An imperial commission has been formed there for the purpose of studying and fathoming the question, if possible, containing members of very different views. Some of them would remove all the disabilities of the Jews, and others would put even greater strain on them than now exists. In the meanwhile the present officials have issued new regulations against the Jews engaged in the liquor trade, showing that the sad rum question is at the bottom of much of the hatred against them. It is very clear that by means of their liquor shops in many parts of the realm, especially in southern Russia, they have fairly enslaved the peasants with debts and seized most of their lands under foreclosure. It is this which causes much of the bitter feeling which in that region exists in regard to them.

At present the most active persecutions are in the cities of Austria and Hungary—Vienna and Prague, Pesth and Presburg. In nearly all the cities the military has been called in to protect the Jews, many of whom have fled. The complications in Germany between Jewish capital and the possession of the soil have become so serious as to form an element in the field of social politics. From nearly all parts of Germany come deep complaints that the peasants' lands are falling into the hands of Jewish usurers, so that liberal politicians who have formerly sustained them are now inclined to join in the war against them. These conditions form new nourishment for extended agitation.

And now the publicists have taken up the question in a serious manner and are putting forth well-written works that increase the feeling on both sides. Waldegg has published a "Manifesto to the German Nation," which is very severe against the Jews. The court in Dresden called him to the bar to answer the charge of stirring up agitation and hatred, but the jury cleared him, greatly to the satisfaction of the masses, at least. In Saxony an "International Monthly" is now published whose aim is to force all the Jews to retire to Palestine and there form a nation isolated from the world.

On the other hand, the Jews are now publishing books, such as "Christ and Judaism," which claims for the latter all the good that there is in the world, and declares that all that was attractive and useful in the teaching of Christ came from the Jewish synagogue. Voices like these can only serve to widen the breach between the contending parties and make matters still worse. But again there is a new movement among some of the Jews to start a Jewish national movement that will gather them somewhere all together for mutual defense. This feature of the work is largely aided by the body known as the "Israelitish Alliance," with headquarters in Paris. This association numbers now 28,000 members, and raises yearly large sums for aiding all such movements. It is now educating about eight thousand children in the Orient, and training three hundred apprentices to various crafts. It has also begun to develop a political activity in certain regions.

A significant feature of the times is the tendency of the learned youth among the Jews to foster this national idea. In Berlin and Vienna there are Jewish academic unions whose aim is to cultivate Judaism. The logic of these associations is the indisputable fact that all efforts at reconciliation between the races have failed, and that the time is now come to establish an independent nation in Palestine. But to this, common experience and common sense reply that the Jews of the world will not thus colonize in Palestine, and under the present régime of the Turk they will not be allowed to do so. Therefore all words on this view of the matter are given to the winds.

It would be well if the Jews were willing to do this somewhere, for their great trouble has been everywhere

that they are in constant antagonism with all nations. They live in them, but are not of them; and so of all communities of which they form a part. Their hands as Jews are virtually against all men, while their antagonists oppose them not because of their religion, but rather because it is not possible to live with them without being overreached by them.

Another school of philanthropic Christians is now busy in the endeavor to Christianize them, as the only means of settling the vexed question of antagonism. But we all know how fruitless and discouraging has been the work of conversion to Christianity among the Jews. Statistics tell us that it costs a fortune almost to bring even one into the fold of Christ; and then it is doubtful whether he will stay. The most prominent worker in this line is Professor Delitzsch, of Germany, who has a New Testament for the Hebrews and is untiring in the effort to circulate it among them. The fifth edition of this, just issued, is accompanied with a pamphlet in English to insure it a wider circulation. The task of settling the Jewish question in this way seems so hopeless that we wonder that men can be found who are brave enough to try it. But who, then, can suggest a better one?

BRIEF MENTION.

Judge Tourge's weekly magazine—the *Continant*—keeps up both the interest of its contributions and the excellence of its illustrations. The ninth monthly part is issued for October. Marion Harland's "Judith: A Chronicle of Old Virginia," has reached its eighteenth chapter, with a great variety of shorter stories and interesting miscellany.

The opening article in the *Cottage Hearth* (Boston) for the current month is an interesting account of the skilled and kindly nursing of the sick by the Catholic "Sisters of St. Vincent." Paris, the other contributions are instructive and attractive. This periodical is very neatly published, and is deservedly popular.

The third quarterly number of Dr. T. De Witt Talmage's Brooklyn *Tabernacle* has been published, containing full reports of twenty six of his sermons. They are both characteristic in topics and treatment. Dr. Talmage has no peer in the pulpit in word-painting. Many of his discourses are eminently direct and searching. Published by G. A. Sparks, 48 Bible House, New York. \$1 a year.

We have not referred to the severe sickness of our excellent Depository agent, Mr. James P. M'gee, lest it might awaken the anxiety of friends at a distance. He is now so much better that we can announce his steady but slow improvement. With the Divine blessing, which we all pray may be withheld, we shall soon see him in his familiar place, always so sadly vacant in his absence.

The loose divorce legislation of the States in latter years is pernicious every way, and the social results under it are shocking; but not for a moment can the polygamy of Mormonism find any justification or palliation in it. The former is a legalized error, which can be readily corrected by arousing public sentiment; the latter is an armed, illegal conspiracy against virtue and the law of land. Something beside law, at this moment, is required to crush it.

The *Magazine of Art*, with its issue for November, closes a very successful series of numbers forming its sixth volume. This number has an interesting illustrated paper on the Lower Thames, and on American Pictures at the Salon. It contains a title page and a full table of contents and index of illustrations for the year. While other art magazines have failed, by its skillful and generous use of its means and opportunities, it has enjoyed a steady growth from the start. Cassell & Co., New York, are its publishers. \$3.50 a year.

The American Sunday School Union issues a weekly volume, in paper covers, at the rate of \$1, in advance, for ten numbers. It is called the "Robert Ralston Library." It is composed of some of the most popular of the issues of the society. In a list before us we have: "Ready Work for Willing Hands," "Uncle Jacob," "Grace Dermott," "Pilgrim Street," "Frank Harper," "Anna Sherwood," "The Collier Boy," etc. No choice books for ten cents each.

The *Baptist Quarterly Review* for the last three months of the year opens with a paper by Dr. Rowland on "The Worship of the Church"—an argument against ritualism. Prof. A. H. Newman, of Toronto, has an article upon "Some Aspects of Early Protestant Theology." Rev. C. F. Mussey, D. D., gives a sensible exposition of "The Spirits in Prison." Dr. J. T. Smith has a paper upon "The Six-Principle Basis of John's Gospel," and an excellent article on "The True Light of Asia." There is the usual amount of reviews of current literature. Cincinnati: Published by J. R. Baumes, D. D.

Dr. S. T. Prime now leads the list of the veteran editors in the city of New York. Forty-three years ago he entered the editorial corps of the *New York Observer*. His pen has in no wise lost its power. His reminiscences of men and affairs of personal incidents abroad and at home, with comments upon religious and secular events, render some of the most attractive of its contents. Two Sabaths since he celebrated his jubilee in the ministry, preaching in Bedford, West Chester Co., N. Y., where he gave his first sermon fifty years ago. The sermon was of an historical character, and was a very hopeful résumé of the progress of a Christian civilization, and especially of the Gospel of Christ, during the last half century. Long may the still vigorous and esteemed editor and minister live to advocate the faith of his youth and years, and to illustrate its sweetness and grace in his life and character!

The writer of the book notices in the last issue of the *Northern Christian Advocate*, in reviewing the work of Rev. Samuel J. Barrows on "The Doom of the Majority," speaks of him as a Universalist and the editor of the *Christian Leader*. We shook hands with him at the reception of the Hindoo Babu a week since. He was then a Unitarian in good standing, and the editor of the *Christian Register*. We have not heard of his retiring from the denomination, and have good

reason for believing that the editorial chair of the *Christian Leader* is not vacant. But then, we, also, live in a glass house, and hear the windows crack constantly!

Rev. J. C. Price, A. M., the eloquent representative of his church—the African M. E. Zion Church—whose addresses and sermons awakened so much interest at the late Ecumenical Conference in London, is visiting our city in the interest of the educational movements of his denomination. He is at the head of Zion Wesley Institute, Salisbury, N. C. This is a classical, scientific, and theological school, well supplied with a cultivated faculty, and patronized by more students than they can comfortably accommodate in their building already erected. No one can listen to Mr. Price without being impressed with the importance of the undertaking he represents. By invitation of the Preachers' Meeting, he will give an address before them upon the progress of the colored people at the South—their hindrances, and the hopeful ones already apparent in their condition. The address was very instructive and eloquent and was received with continued expressions of approbation. By a unanimous resolution the thanks of the meeting were given to him, and his educational interests were warmly commended to the favorable consideration of all patriotic and Christian citizens.

At the late session of the Central New York Conference, the delegates coming to the approaching General Conference were unanimously requested to secure the return of Dr. O. H. Warren to the editorship of that paper. We are in no measure surprised by this. The editor of the *Northern* has not only secured a fine body of contributors for that paper, and shown excellent taste in its arrangement, but his editorials are full of freshness and vigor, both those relating to questions of public discussion and those upon more spiritual and evangelical themes. It is one of the best family papers coming to our office.

The pastors of the New England Conference have already received a circular asking them to make special effort to secure a large collection for the Church Extension Society. All amounts received from the N. E. Conference the present year will be applied to assist in building a Swedish church in Worcester, Mass., has become connected with the Swedish Mission in Worcester, and their property has made it necessary that they should have a church of their own instead of worshipping in a hired hall. In order that our Church Extension Society collections may be available the present year, they must be taken on or before the first of November, 1883. Let us do generously by these converted strangers who come to make their home with us in this free land.

Mr. W. F. Sherwin, so well known as the leader and teacher of music at Chautauqua and Framingham, and at other like summer institutes, has become connected with the New England Conservatory of Music, where his address will hereafter be. He will spend a portion of his time in lecturing throughout New England upon church music, following up the work so successfully inaugurated by Dr. Tourge. He will be open to engagements for musical lectures, and will still retain his relation to the musical instruction in Chautauqua and at Framingham. Mr. Sherwin's enthusiasm and devotion to the important service of song in public worship will awaken new interest in appropriate church music in this vicinity, and his relation to the Conservatory will add to its attractions and usefulness.

A very interesting centennial celebration was held last Thursday at Newburgh, N. Y. Just one hundred years ago, at Washington's headquarters on the Hudson in this old town, the proclamation of the end of the war and the signing of the peace, made by the Continental Congress, was read at the head of the army. Gen. Henry Knox being in command. The theme was singularly fitting at the place last week. A number of United States vessels were in the river, contributing officers and men to the procession and the booming of heavy guns to the occasion. Several of the New York regiments of citizen soldiers were present. Senator Bayard presided at the great meeting and made an eloquent opening speech. Dr. S. T. Prime presided at the closing. Wallace Bruce, of Poughkeepsie, the poet, and Hon. William M. Evans, the orator. He rose to the height of the occasion in his grand argument. The services were of peculiar interest, worthy of the hour, and a suggestive hour it was.

The special holiday book from the press of the Harper Brothers for this year, as has been heretofore announced, is the remarkable poem by Edgar Allan Poe—"The Raven" illustrated by Gustave Doré. Not the least interesting feature of this striking book is the admirable biographical and critical introduction by Edmund C. Stedman. These illustrations were the last connected work of the great French artist. The theme was singularly fitting at the place last week. A number of United States vessels were in the river, contributing officers and men to the procession and the booming of heavy guns to the occasion. Several of the New York regiments of citizen soldiers were present. Senator Bayard presided at the great meeting and made an eloquent opening speech. Dr. S. T. Prime presided at the closing. Wallace Bruce, of Poughkeepsie, the poet, and Hon. William M. Evans, the orator. He rose to the height of the occasion in his grand argument. The services were of peculiar interest, worthy of the hour, and a suggestive hour it was.

As our readers are aware, one of the questions submitted to the people of Ohio and passed upon at the recent election was a proposed amendment to the Constitution of that State prohibiting the manufacture and sale of intoxicating liquors as a beverage. The whole number of votes cast was 711,691, of which a majority is 355,846. The total number of votes cast for the amendment, so far as ascertained, was 323,765, or 31,081 less than a majority. There are rumors that in some precincts the prohibitory vote was very carelessly counted, and that in others no count at all was made, and it is proven that there can be no doubt that the total actual prohibitory vote will be considerably enlarged. But even in the present showing, the advocates of prohibition in Ohio must be greatly encouraged. They have made a magnificent struggle, and it is not to be supposed that this grand exhibition of moral power can be ignored, or that at the first practically opportunity it will not be exerted again and again, with still greater strength, in behalf of prohibition. It is the judgment of those engaged in the battle and most competent to form an opinion, that nothing prevented the amendment from carrying at last but the dread, on the part of both the two political parties, of the responsibility of legislating so as to meet the requirements of the amendment, and the cries repeatedly sent over the State that the amendment could not be enforced. It may safely be said that "license" is buried. And, as a very prominent politician and editor says: "It will never again be desirable for the politicians needlessly to antagonize the temperance people." The latter when united certainly hold the balance of power, and that power is not likely to grow less when wisely used.

In this connection we desire to express our admiration for the very able, judicious and vigorous manner in which the *Western Christian Advocate* conducted its share in this campaign. It early gave the key-note to the agitation, and succeeded in collecting the scattered, discouraged, or apathetic elements and concentrating the energies of the united mass upon one point. Under this lead, the

anti-slavery platform, is equally true of the advocacy of the freedmen."

Miss Flora Mitchell, a member of Grace Church, in this city, a well-educated young lady, and thoroughly acquainted with practical housekeeping and dressmaking, has been appointed matron of the Fiske College, which has been erected in connection with the Clark University, Atlanta, Ga., where the young women of the institution can be initiated into the best modes of ordering and caring for their homes. Miss Mitchell goes out under the auspices of the Woman's Home Missionary Society of the M. E. Church. She leaves at once for her new and important duties.

The noticeable event of the past week was the declaration of the United States Supreme Court of the unconstitutionality of the Civil Rights bill—one of the last Congressional acts of Senator Sumner, and one in the securing of the enactment of which he took special interest in his final hours. Judge Harlan, alone, failed to unite in the decision of the court, and will present his dissenting opinion hereafter. The statute is discredited by the judges an encroachment upon the rights of the States, so far as the punishment of the offenses under it occur within their limits. The law still remains in force within the special jurisdiction of the Federal Government—in the District of Columbia and in excitement among leading negroes, who affirm that it will put back for years the growing good relations between the two races at the South. It is thought by many that it will afford a new and powerful party element—the securing by a constitutional amendment what has been lost as a simple act of Congress. The Republican party can hardly go back upon its record, and if it should, this issue may afford—what many have been looking for—a fresh moral idea around which to crystallize a new political body.

The Howard Avenue M. E. Church, Roxbury, was reopened last Sabbath. It is really a new edifice. There is hardly anything within or without to remind one of the former structure. It has been raised and enlarged, has a neat steeple, and is beautifully frescoed in the interior. It will hold a congregation of about three hundred and fifty, and is pleasantly arranged for the Sunday-school department. The cost of the improvements, amounting to between \$3,000 and \$4,000, had been partially provided for. \$800 were asked, and the whole amount was raised. Bishop Foster preached the sermon in the afternoon. His subject was the relation of the church to the home; his text 1 Tim. 5: 8: "But if any provide not for his own, and specially for those of his own household, he hath denied the faith, and is worse than an infidel." In a very impressive manner, with great earnestness, Bishop Foster, upon his hearers the necessity of making the house of God a part of the home, of building the sanctuary and its services into the life and character of the inmates—parents and children; not looking upon it as outside the home circle—a foreign interest—but the most vital and dearest part of it, as administering to the highest and immortal portion of our being. The sermon will long linger in the memory and be an inspiration for good in the hearts of all who listened to it. Dr. J. W. Hamilton preached a fine sermon in the evening, and asked for, and readily secured, \$200 in addition to the afternoon's subscription.

In the *Northern American Review* for November, Senator H. B. Anthony writes of "Limited Suffrage in Rhode Island," giving an interesting sketch of the early constitutional history of that commonwealth, and setting forth the considerations which influenced its people in restricting the exercise of the electoral prerogative. Dr. Norvin Green, president of the Western Union Company, in an article entitled "The Government and the Telegraph," cites the provisions of the Federal Constitution and the determinations of the Supreme Court which appear to debar the General Government from assuming the management of the telegraph lines; and presents statistics designed to prove that the service in this country is both cheaper and more efficient than in any of the countries of Europe where the governments own the lines. Rev. David N. Uter attempts to blacken the character of "John Brown of Ossawatimie." There are two scientific articles—"Solar Physics," by Prof. Balfour Stewart, and "Modern Explosives," by Gen. John Newton. W. H. Mallock contributes "Conversations with a Soldier," an imaginary dialogue between a Radical and a Conservative, in which the two opposing theories of government and society are advocated with rare spirit. In "Suggestions in regard to the Public Service," Green B. Raum, who is not a warm friend of the new "Civil Service," offers certain facts going to show that the clerks and other employees of the government departments at Washington, before the passage of the new law, were the most faithful and efficient. Dr. Hammond's remarkable "Estimate of Woman," is ably reviewed by Mrs. Lillie Devereux Blake, Miss Nina Morris, Mrs. Sara A. Underwood and Dr. Clarence S. Lozier. Published at 30 Lafayette Place, New York.

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200 Methodist ministers by the Christian Woman's Temperance Contest into every great temple.

The temperance selves capable of the most thorough votes by lawful art is not to be presumed will be lost.

The Congressional space, in its issue, of the trial of Dr. J. T. Duryea, recognition, on the dreth century charities of their service, access to the last during in former years harmonious and to awaken of Christian workers

Rev. R. B. M. successful labor in al Church, South and the installation of the new church, was in the evening. He leav condition of prospe regards of its nee which he now been the past year the Townsend. Our idently reli Met

If any of our waiting for the Fairs now open in tainly approved of successful exp in the immense b every variety of natural products attractions. The American Fair otic price. They are particularly friends to give their assistance. Days should be to for a careful view wisely expended.

We were never we opened a copy and read the tole and Fuller, of this week to give this active, bravi We often discuss but he had qu ended within the was no man's w of Dr. Fuller's impulsive and affectionate, and His church. On with his bereave says:—

"Rev. Dr. E. Northern Metho St. Paul, Minn. depot. H. H. w when near the yard was met by the Constitution, and throwing a fence as it to sup serving these act the gentleness he was dropped. Mr. Green called by a usual by responded. them that the m critical counte ran into the pium. When he returne he was still al three efforts to be ended with great spatched for a p place on skilv place was avil Boring recogniz Fuller, and Co. The evidence of the statement al from "populey about fifty-bet Atlanta in 1868, of the Methodist peusion of that pastor of the N. Marietta Street, Atlanta, and w He leaves a w year ago last M stack of vertig in his life. He w Hall Street and time after that an student dea month these annually grow be arose in an g day with his fan in the evening Simpson Street. He died, and beautiful bouq casket last night

New is the the canvass ZION'S HERALD will be sent FIFTEEN M. We ho England will know to his men copies for

The MAS New ENGL Boston Pres admirabl Rev. J. C. I. who spoke in the Ple of the S read by Dr. R. Bryant, an Assoc ion. Caste question Monday, with Chadbourne.

Boston, W Owens delive behalf of the Oct 21. The that of last y East Boston Bethel.—Th of the Sunda the entire me attendance, 400. Pastor preach chains of chri evening exer

mence using Ridge's Food as a daily diet. It will give strength to the mother, and improve the supply for the little one. Remember Ridge's Food has been in use for thirty years in England and America, therefore is not an untried preparation.



The Family.

PENTECOST.

BY REV. THOS. F. BRIGGS.

With one accord they met
To pray God's blessings down;
Their earnest prayers, with eyes tear-wet,
Secured the victor's crown!

We see them now low-bowed,
Entreated God to break
The richly-freighted mercy cloud
O'er them for Jesus' sake.

We hear the rushing sound
As of a tempest near,
Till every heart with awe profound
Is hushed God's Word to hear.

Bright tongues of flaming fire
Crown every prayerful head,
And quickly all their hearts inspire
To speak as heaven-led.

With various tongues they spoke
The wondrous things of God,
Till many slumbering sinners woke
To tell His grace abroad.

Peter with boldness now
Proclaims the truth with power,
Causing three thousand souls to bow
To Christ in one short hour!

O men of prayer, awake!
God still delights to give;
The residue of power partake
Till earth in Christ shall live.

Our sons and daughters all
Shall feel the Almighty thrill,
And aid in breaking Satan's thrall,
And heaven with rapture fill!

The Holy Spirit's might
Shall soon subdue the world,
The Gospel banner like the light
Shall earth-wide be unfurled!

Cambridge, Oct., 1883.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The bright October days find the New England Branch again in session for the annual meeting. And this time the Methodist ladies of Springfield provide with generous hospitality for the comfort and pleasure of all those who accept their cordial invitation and come to their beautiful city for this, the harvest festival of our society.

Trinity Church was most tastefully decorated with graceful ferns and the bright berries and leaves of our own New England autumn, and here, on Tuesday evening, Oct. 9, many sheaves of glad thanksgiving were brought, as the testimony of one after another, returned missionary and devoted home-worker, was offered in praise of Him who had not only bestowed rich personal blessings during the year, but had also surely blessed the faithful seed-sowing. Mrs. G. J. Judkins, of Newmarket, N. H., conducted this service. The devotional meetings on Wednesday and Thursday mornings were also seasons of spiritual refreshment.

At ten o'clock on Wednesday the annual business meeting of the Society was held. Mrs. Warren presided at this and all remaining sessions. The Scriptures were read and prayer was offered by Mrs. Daniel Steele, of Reading, after which reports were presented. From that of the treasurer we learned that, including the balance on hand at the opening of the year, \$22,568.34 had been received, of which sum \$3,477.33 remains in the treasury. To the contingent fund \$415.64 had been added, making the entire sum \$720.83, of which there remains a balance of \$484.83. It was a cause of sincere regret that our faithful treasurer, Mrs. Mahee, was detained at home on account of the serious illness of her husband, and resolutions of sympathy for these afflicted friends were most cordially adopted.

The corresponding secretary, Mrs. Alderman, gave us interesting items connected with the progress of the work both at home and abroad. The growth of the young ladies' societies in our churches, and the silent, yet helpful influence of the little mite-box in our homes, received special mention; while abroad, the lights and shadows which play over our missionaries' lives were made real to us. Among the events calling for special gratitude to Him who so surely "giveth the increase" were mentioned the gracious revival influences in Japan, and the payment in full for the Yokohama Home.

The ballot this year was larger than that of any previous year, two hundred and sixteen votes being cast. With but few changes, the list of officers remains the same. Mrs. D. Dorchester, of Natick, Mass., and Mrs. J. H. James, of Danversville, Conn., were elected delegates to the meeting of the General Executive Committee to be held in Des Moines, Iowa, next month; reserves, Mrs. G. J. Judkins, of Newmarket, N. H., and Mrs. C. S. Harrington, of Middletown, Conn.

The remaining minutes of the morning session were given to Miss Lella Waterhouse, who for five years had labored in South America, under Rev. Wm. Taylor's direction. The faces, "as pathetic in their misery," which had been the study of this earnest missionary in that land of priests and closed Bibles, were described, and thus brought before us, they furnished the dark background for the hopeful picture afterwards presented in the story of one who had learned to study God's Word for herself, and to pray directly to the all-wise Father for help in her time of need.

The afternoon session opened with devotional exercises conducted by Mrs. C. D. Hills, of East Boston.

Mrs. L. R. Hoskins, of Budaon, India, gave an interesting account of the advancement of Christian work in that district. Day schools, zenana work, Sunday-schools and boarding-schools had all come to bear an important part in the evangelization of the people since this devoted missionary began her labors some sixteen years ago. The auxiliary missionary society of Budaon was mentioned as comparing most favorably in the character of its meetings with any visited by Mrs. Hoskins in

America. The women lay by very carefully the "Lore's portion," and the children are also trained to do the same. Is there no lesson here for the women of our own Christian land?

After a solo, very pleasingly rendered by Miss Rachel Jacobs, of Springfield, Miss F. A. Atwater, of Burlington, Vt., read a paper on the "Relation of Young Ladies to the Missionary Cause." Their need of the work was considered, as well as its need of them; and the propriety of devoting the life as a thank-offering to the Giver of all good was emphasized.

In listening to Rev. James Mudge, of Shajchapore, India, we were made to realize somewhat of the vastness of the work in that far-away land peopled by its two hundred and fifty-two millions. Not so far away, either, did it seem, when we were told that fifteen hundred years before Christ our ancestors were living together in central Asia. The great difference in their descendants to-day was shown to be the result, almost wholly, of their respective religions. Christianity and Hinduism, polytheism and pantheism, were mentioned as some of the demoralizing elements of this non-Christian religion, while the custom of caste was pronounced, if possible, worse in its practical effects than even these. The exceedingly hard position of woman, leading to suicides three times the number among men, was portrayed, while the importance of work for them was greatly emphasized, and incidents were related showing most clearly the power of their influence. Very hopeful words were spoken of a brighter day for India, when multitudes of her children would come out into the clear light of the Gospel day.

The introductory services on Wednesday evening were conducted by Rev. F. Woods, pastor of Trinity Church, after which Mrs. James Mudge spoke to us as chief of the Eurasians of India, of whom there are three hundred thousand, to be found principally in the large cities. Their language and customs being like our own, unlike the Hindoos, there is nothing to be given up in their case but sin, and when converted, as the examples cited most conclusively proved, they become very efficient helpers in the work for the conversion of the heathen. Our schools at Cawpore and Naini Tal were mentioned as of great importance in the good they will most certainly accomplish for this class, and ultimately for the heathen, who are so much more accessible by them than by the foreign teacher.

Rev. E. W. Parker, of Moradabad, endorsed most heartily all that Mrs. Mudge had said with reference to the importance of the work among the Eurasians, and, in the few moments left to him, gave interesting facts connected with his own work in India, and exhorted to faithful perseverance on the part of the home-workers, that the "glorious work," already begun by them, might be successfully carried forward.

The choir of the church aided in this evening service with well-chosen selections.

Thursday morning, after devotional exercises conducted by Mrs. F. K. Stratton, of Haverhill, the reports of Conference secretaries were presented. These gave cheering intelligence of an increase of interest manifested by the formation of new auxiliaries and an addition to the amount of money raised over previous years. At the close of these reports fraternal delegates were received: Mrs. Clara S. Palmer, of Springfield, representing the Woman's Congregational Board, and Miss Amelia Clark, of Chicopee, the Woman's Baptist Missionary Society.

Later, Mrs. Oldham, of English parentage, yet born in India, spoke earnestly of her desire to begin her work among the English-speaking people there, for which she is now making preparation, and at the close of her address she sang sweetly in a dialect she had used before becoming familiar with the English language.

The closing session held on Thursday afternoon was opened by a promise meeting led by Mrs. G. F. Martin, of Providence. The first address was made by Miss Lottie Sisson, who for five years had labored in central India, being sent out under the direction of Dr. Cullis. As we listened to the story this sister had to tell, it was easy to realize the truth of her statement, "God led us in our walk of simple faith to blessed service for Him."

Mrs. E. W. Parker, for whom, as the inspirer of our woman's work in the home churches, we can but feel the deepest gratitude, carried us back to other days as she told of her own and her husband's response to Dr. Butler's call twenty-five years ago, when four months and a half were required for the journey to the truly distant field of India. Most cheering were the facts presented by Mrs. Parker, showing the wonderful growth of the work during the quarter of a century, not only in the many doors which have been opened to admit the Gospel light, but also in the number of those who are now ready to bear it to the Master. Surely, those who listened to her hardly needed the earnest exhortation, "Be not weary in well-doing," the realization of the promised reaping was so apparent.

Miss Jacobs again favored us with a solo, after which Rev. Mr. Parker spoke of the Bible women of India, their careful preparation for their work in the four years' course of study prescribed for them, and their efficiency when thus trained. A tribute was also paid to the Christian schools and the high standard of scholarship they have adopted. Again was the vastness of the work undertaken made very impressive as Mrs. Parker told us we had made ourselves responsible for ten millions of women in North India alone!

We would that every woman in our church could have listened to the earnest words of Mrs. Alderman at the close of this impressive address, as she, with deep feeling, asked, "What are

we going to do about these mighty responsibilities?" and urged us, in view of them, to seek most earnestly the energizing influences of the Holy Spirit upon our own hearts, as well as upon the efforts put forth across the sea.

During the meeting telegraphic greetings were exchanged between the New York Branch, in session at Albany, and our own.

The considerate and most generous hospitality of the kind friends in Springfield called forth sincerest expressions of gratitude. A vote of thanks was also passed for the railroad officials, who had kindly made a reduction in fare for those attending the meeting.

A. D. FAIRFIELD, Rec. Sec.

WHAT MIGHT HAVE BEEN.

So many things there might have been
Had our dear child not died.
We count them up and call them o'er,
We weigh the less against the more,
The joy she never knew or shared,
The bitter waters forever spiced,
The dangers turned aside—
Heaven's full security—and then
Perplexed we sigh—all might have been.

We might have seen her sweet cheeks glow
With love's own happy bloom,
Her eyes with maiden gladness full
Finding the whole world beautiful;
We might have seen the joyous fall,
The dear face sudden and so pale,
The smiles fade into gloom,
Love's sun grow dim and sink again—
Either of these it might have been.

We might have seen her with the crown
Of wifehood and of motherhood,
A queen of home's fair sovereignties
With little children at her knees;
Or, broken hearted and alone,
Bereft and widowed of her own,
Mourning beside her dead,
This thing or that, beyond our ken,
It might have been, it might have been.

There is no need of question now,
No doubts, or risks, or fears;
Safe folded in the Eternal care,
Grown fairer each day and more fair,
With radiance in the clear young eyes
Which in cool depths of Paradise
Look without stain of tears,
Reading the Lord's intent, and then
Smiling to think what might have been.

We too will smile, oh dearest child;
Our dear soul may not know,
The deep things hidden from mortal sense
Which find thy heavenly confidence,
On this one sure thought can we rest,
That God has chosen for thee the best,
Or else it were not so;
He called thee back to heaven again,
Because He knew what might have been.
—SUSAN COOLIDGE, in *Congregationalist*.

Why the Bell of St. Valentine's Did not Ring for the Queen.

BY PAUL PASTOR.

In the quiet little Norman-French village of St. Valentine's stands this day a church that is more than two hundred years old. Its stone walls are as thick as the length of a man's arm, and are all overgrown with mosses and vines. Here and there they yawn, as though with the weariness of two centuries, into deep, narrow windows, through which it would seem as if the sun had never been able to send his beams. Mounted astride of the roof, over the door of the church, is a small open belfry, and in the belfry a bell, lying on its side, with a great crack running through it from top to bottom. I asked an ancient villager why this bell was left in such a position, and how it came to be so terribly cracked. He said, with reference to the first part of my question, that no one dared to touch such an ill-omened thing; and then he told me, substantially, the following story:—

More than a hundred years ago, the good King married a lovely young wife, and an order went forth throughout all the provinces, that the people should observe a day of religious thanksgiving and festivity. All the bells of the churches were to be rung at midnight, to welcome the glad day. The news flew swiftly, and everywhere there was great joy and the stir of preparation. The church of St. Valentine's was to be decorated, and the young men and the maidens of the village had spent all the previous day trimming the pillars and the walls with evergreen boughs and scarlet berries, and wreathing the altar with pure white flowers from the indoor gardens of the town, as an emblem of the bride's purity. The organist, too, was to play a grand wedding march of his own composition.

It was in the winter time, and the rough shoes of little Jean Pierre, the grandson of the keeper of the church, cracked crisply in the snow, as he trudged, just before midnight, to the church, that he might ring the bell in honor of the King's festival day. The people of the village were not in bed yet. Lights were in the windows, and merry voices could be heard above the rush of the wind and the constant sifting of the snow against the houses. Jean's grandfather was old and feeble, and could no longer perform his duties as keeper of the church. He could not ring the heavy bell, nor sweep the floor, nor even turn the great iron key that locked and unlocked the door; so Jean, who was now twelve years old, and a stout and willing little fellow, had taken his grandfather's work upon himself; and, besides, in the winter time, he attended the padre's school. To-night he knew he should get little rest; for, in addition to ringing the bell, he must sweep out and arrange the church for to-morrow's service. He knew the young men and maidens who had been trimming the church must have left a deal of litter behind them, for they had carried so much more material into the church than they could possibly use. And he was right, for when he swung open the great door, and lighting a taper, surveyed the room, it looked for all the world like a scene in the woods at night, when the moon peeps from behind a cloud, and half discovers, half conceals the tree-trunks and the masses of foliage, and the shadowy ground strewn with branches, and leaves, and flowers dropping in slumber. For a few moments Jean was entranced with admiration; then he bethought him of his work, and he sighed over the long task to be performed ere morning.

As he stood thus, suddenly he heard the bell of St. Ours pealing from afar over the snowy hills. Then he knew that midnight had come, and that the villagers would be listening for the voice of their own familiar bell. He hastened to where the rope hung— for he liked not to be behind with any duty—and lying back upon it with all his might, strove to ring a merrier peal than ever in his life before. But to-night, for some reason, the great bell would not stir at all. Jean was frightened. What would the village folk say? They would send some one else to ring the bell, and on the morrow they would tell him that he was not strong enough, and must give up his place to another. Then he would be without work, and unable to support his dear grandfather. The thought filled him with anguish. He would ring the bell with an angel, throwing the whole might and strength into the effort. There was a sudden yielding of resistance from above and Jean fell backwards on the floor; at the same time the rotten old rope came pouring down upon him, coil by coil, through the hole in the ceiling, till he was fairly buried in a heaped avalanche. The whistling sound of the descending rope, combined with his sudden fall, and the mysterious silence of the bell, filled him with terror. Scrambling out from under the meshes of the rope, he was about to flee from his supposed unearthly persecutors, when the door slowly opened, and the organist made his appearance. He looked with astonishment at the frightened lad, and the disorderly heap of rope faintly disclosed by the light of the distant taper.

"What does it all mean?" he cried. "Why are you not ringing the bell for the Queen?" "I couldn't," sobbed Jean. "The bell would not stir, and then the rope broke, and came down upon me, and I was frightened almost to death!" "But," said the organist, excitedly, "it must not be thus. The bell must ring! Every other bell in the land is ringing for the Queen! The time goes. Presently it will be too late. Let us go up to the belfry and see what is the matter."

The organist was a strong, brave man, and little Jean felt comforted and encouraged under his protection. Together they climbed up the dark passage, the organist going ahead with a flickering taper in his hand, while Jean followed as close as he dared on the bending ladder. The organist raised the trap-door and pushed his head up into the open air. The stars were shining all around, and the wintry wind, as it rushed between the pillars that supported the belfry roof, made a humming sound. "The frame has rotted in two, and let the bell fall upon its side!" shouted the organist; but anxious Jean did not hear him, for the wind whistled his voice away. Then the organist climbed out into the belfry, and called Jean to come up. There lay the great bell on its side, cracked from top to bottom, and its tongue had fallen down into the throat and choked it!

"'Tis an evil omen," muttered the organist; and little Jean, standing at his side, shivered with cold and apprehension. Next morning the people wondered why so often in the grand triumphal wedding march the voice of the organ faltered and sank into mournful, whispering strains. It was the sad foreboding of the player's heart.

A few happy months, full of festivity and hope, fled by; and then everybody knew why the bell of St. Valentine's did not ring for the Queen. She was dead!—dead in her youth and beauty; and all the bells of the kingdom and the provinces, save the ill-omened bell of St. Valentine's, rang again at midnight—tolling for the bride of the King.

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with a promise to his mother. He went to church—his heart full of homesickness—remembering, with a thrill of pleasure, the pretty little village chapel where all the friends and neighbors worshipped side by side, and the cordial greetings among them when service was over.

Doubtless it would be the same in the city church. The people of God were alike everywhere. Some one would notice the poor, strange lad, and would hold out a friendly hand to him, possibly ask him to his house and make him seem a little less bare, and duty easier for him.

He went, but nobody seemed to see him at all, though the crowds of well-dressed people, when service was over, smiled and spoke to each other as they passed from the doors of the sanctuary.

He was a stranger in a strange land, and felt it more bitterly in this house of God than in his boarding-school. Among the crowd were kind, fatherly old men, sweet-faced matches, and boys of his own age. He watched them eagerly, but they brushed past him in silence.

Nobody even asked him to come again. But he did go again, occupying the same seat during the winter Sabbath. Some of the members of the church noticed him at last and asked who he was. One even said, "Somebody should ask him to join a church society," but added to himself, "Bro. A. will see to it." Bro. A. had the same vague idea, but left it to Bro. D. it being none of his business.

The lad finding no welcome in the church, made acquaintance with the boys in his boarding-school, went with them on Sunday to the park to a boat-race, and at last to a dog-fight. In the fall, one Sunday, a group of drunken young men gathered in front of the church, and began to sing a rowdy song, his face pale, his eyes dull from the effects of liquor, his steps unsteady.

"Is not that the young man who used to sit next to us?" said one lady. "Poor fellow! he's on the downward road! If somebody would speak to him, even now, it might do some good."

She hesitated. The boy looked at her wistfully, thinking she was a little like his mother. But she hurried into church, thinking that really it was none of her business after all.

In how many churches are such things done? What should be the motto written over their altars—the words of Jesus, "Thou shalt love thy neighbor as thyself," or the words of Cain, "Am I my brother's keeper?"—*Youth's Companion*.

MESALLIANCE.

I am troubled to-night with a curious pain,
It is not of the flesh, it is not of the brain,
Nor yet of a heart that is breaking,
But of a soul that is dazed on the bending ladder.
The organist raised the trap-door
And pushed his head up into the open air.
The stars were shining all around,
And the wintry wind, as it rushed between the pillars that supported the belfry roof, made a humming sound.

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The Little Folks.

AMY WEST.

BY MRS. T. H. BARRINGER.

"Even a child is known by his doings,
Whether his work be pure, and whether it be right."
CHAPTER IV.

When the next Sunday came, Amy was dressed in her pretty blue dress with the ruffles on, much to her satisfaction, and she went with papa to Sunday-school. As they went along, they overtook another little girl, who was also going to Sunday-school, and though Amy knew her very well, she showed plainly by her actions that she did not wish to walk with her, because she had on the ruffled dress and poor little Mary Pallen had on a very common one, besides wearing a sun-bonnet.

Papa was too wise to correct his child now, but he said:—
"Amy, take Mary's hand, and you two can walk together," and Amy knew by his tones that he was displeased with her, and she had a faint fear that she might have to wear her old clothes to Sunday-school next Sunday, for she had done such a thing before for punishment when she had shown too much pride; for neither papa nor mamma would allow that spirit. So Amy took Mary's hand and walked as modest enough to her, though she could not help thinking how much better her straw bonnet with the flowers on it looked than an old sun-bonnet, if it was ever so clean.

When they reached the church Amy, who was still in the infant class, was not sat down beside Mary. She would not, most likely, if papa's sharp eyes had not been upon her, but directly she forgot all about her fine clothes, for they began to sing a hymn which she knew, and she joined in and sang with all her might. After the opening prayer, which Uncle John made himself this morning, the infant class passed out into another room.

Mrs. Dunster, their teacher, was a very pious woman, and she tried to teach them of Jesus in such a plain way that they, young as they were, should understand and love Him.

"What was our lesson to be this morning, children?" she asked of the class.

"God is love," they answered.

"Yes. What were you to tell me to-day?"

"How He loved us," Amy answered.

"Well, Amy, can you begin?"

"God loves wicked children, or He don't love them—yes, He does too," for my Uncle John says so, but—

"Amy stopped in confusion. She could not remember what she was going to tell.

"He loves them, but He don't love their actions. Is that it?"

"Yes, ma'am."

"Does He want us to be good?" to the whole class.

"Yes, ma'am."

"Do you try to be good, Jimmy?"

"He asked a little pale-faced boy who sat near her.

"Yes, ma'am," he whispered.

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